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with the dust and fatigue, would do for them. From the beginning they chanted to a monotonous tune the words : —

“ Father, I come !

Mother, I come !

Brother, I come !

Father, give us back our arrows ! ”

As a result of this dance over one hundred persons remained on the ground, lying in an unconscious condition. The dancers then stopped, seating themselves in a circle, and as each person recovered from his swoon he was brought forward and told to relate his experience. The performance was repeated three times a day, accompanied by fasting and ablutions, those who united in the dance being required to bathe every morning.

DANCE AMONG THE IOWAS. — A correspondent of the “ New York Tribune,” writing from Guthrie, Oklahoma, January 11, 1891, describes a dance among the Iowas. This tribe had been visited by Sioux runners, and the solemn character of the ceremony seemed to indicate a religious motive similar to the ghost dance. However, in this case, the dancers were made up and moved in a manner to represent the buffalo, bear, ponies, etc. The squaws did not dance, but peeped from the tepees. For five hours the drum was heard, and at the close of the ceremony only three men could make the circle without falling, while at last even these succumbed.

THE “ MESSIAH CRAZE.” — Several accounts printed in newspapers correspond to the statement of Lieutenant Phister, elsewhere noticed, that the Messiah was to be found in Nevada. According to a narration attributed to Sitting Bull, since slain, which went the rounds of the press, that chief is represented to have recounted the manner in which a hunting party followed a star, which guided them to a grotto in a mountain wilderness, which opened and revealed to them the deliverer.

Imposture, of course, played a part in the movement. Thus an Indian is said to have arrived in Washington Territory, coming by train, who alleged that he had been brought back to life by the Messiah (“ Walla-Walla Journal,” January 9th). The Kiowas are stated to have sent a messenger to Nevada, whither it was supposed the Messiah had fled. This messenger found the person he sought in a small camp, and approached him with great awe, expecting to be recognized and addressed in his own tongue ; but the professed Messiah asked the other, through a Shoshone interpreter, what he desired ; on which the messenger concluded him to be an impostor, especially as he was not shown the dead relatives whom he expected to meet (“ Christian Advocate,” St. Louis, Mo., March 18, 1891). In this case the professed Messiah is said to have been a half-breed named Jack Wilson ; but several papers printed descriptions of a Piute named Johnson Sides, living near Reno, Nevada, in which the latter is made to figure as a claimant to the Messiahship, which he altogether denies. The Chippewas, in January, are said to have given up their hostility to the Sioux and joined in the dance, though not believing in the coming of a Messiah (“ Herald,” Los Angeles, Cal., January 10, 1891).